Of the Church—By the Church—For the Church

Luther League Review

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

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Luther League Review

Seamen's Mission of New York

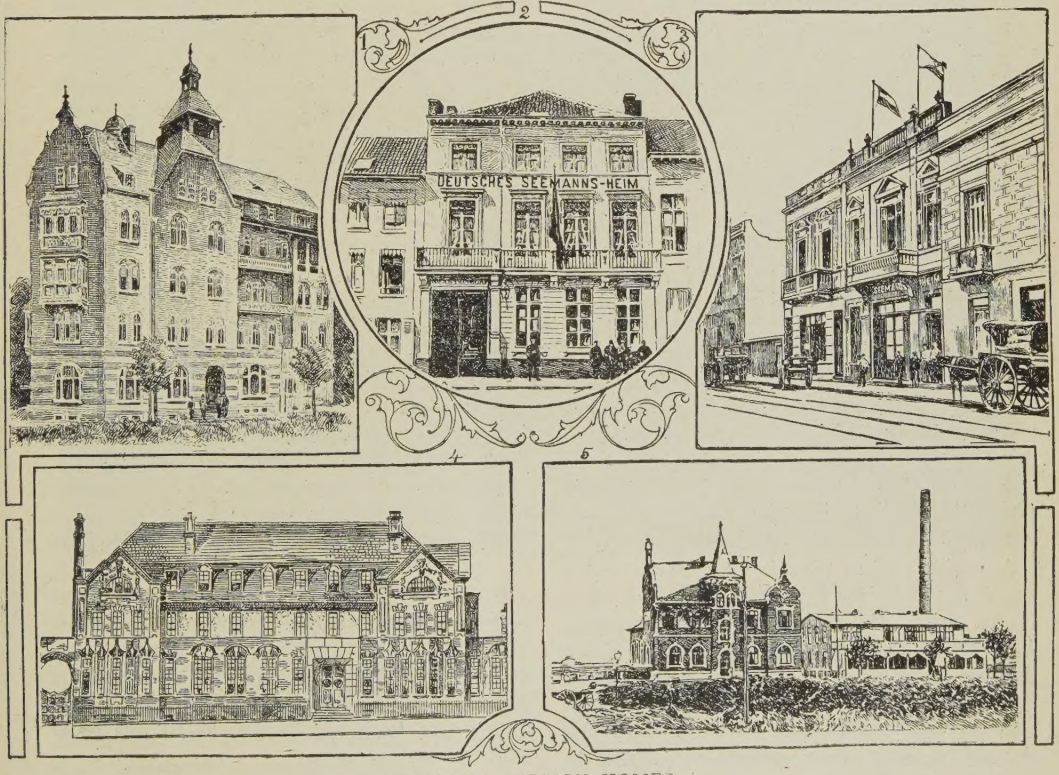
BY GEORGE A. KUHIRT.

A NEW society has recently been formed in New York City to take up a work which should have been started a number of years ago by the German and English Lutheran churches of Greater New York and vicinity. This is the care of the large number of German seamen who come to this great port annually.

Statistics show that over 100,000 German seamen on German ships and on those sailing under another flag, come to this port during the year and nothing has ever been done for them looking to their spiritual and material welfare. It is true that there are Lutheran seamen's missions in this port, but they are supported by the Scandinavian and Finnish Lutherans.

The object of the new society is to specially care for the German seamen, and in looking over the field it is to be noted that there are three particular places where German ships or ships with German crews land regularly in this harbor.

The first place is Hoboken, where the docks



SEAMEN'S MISSION HOMES.

1. Bremerhaven. 2. Antwerp. 3. Buenos Ayres. 4. London. 5. Emden.

of the two great steamship companies, the Hamburg-American and the North German Lloyd lines are located. At this place you will always find several of the large ocean greyhounds on which hundreds of German boys and men are employed. During the summer months the crews of the ships that are in the harbor at one time will number over 1,000.

The second important place is the Atlas Line, which docks at the foot of West Twenty-fifth street, North River; there are usually two steamers in port with a crew of 50 to 80 each. This line is also operated by the Hamburg-American line and serves the West Indian trade.

The third place is the Bush Docks, in South Brooklyn, where the steamers of the Hansa and Union lines dock. There you will always find from 100 to 150 German seamen.

There are also other places in this great harbor where German ships dock, and these will also be included in the care of this society.

The work is undertaken jointly by the churches of the General Council and General Synod and will be under the active charge of the seamen's pastor, Rev. W. Thun, who has been sent here by the great German Seamen's Society, of Hanover. Rev. Thun is trained and experienced in this work, and will be assisted by a trained lay-helper or deacon, who will leave Germany for this port within a few weeks.

The work of the society is looked after by the board of managers, consisting of clergymen and laymen of the Lutheran churches of this city and of the managing directors of the two great German steamship lines, who are giving this work their active and generous co-operation.

A beginning has already been made and a house has been purchased in Hoboken, close to the water front and within easy walking distance of the Hamburg-American and North German Lloyd piers. As soon as preliminaries have been completed this house will be turned over to the society, and after the necessary alterations have been completed it will be opened as the first German Seamen's Home in this great port. After that, reading rooms will be opened near the Bush Docks, in South Brooklyn, and also in the neighborhood of the Atlas Line pier, at the foot of West Twenty-fifth street, North River.

While the work is being organized by men experienced in mission work and under the personal guidance of a trained pastor, the progress at first will of necessity be slow and the success will depend entirely upon the active co-operation of the German and English Lutheran churches, not only in this city or in the immediate vicinity, but throughout the country, as there are thousands and thousands of Lutherans who arrive here annually on ships flying the German flag and manned by German seamen, who scatter broadcast over this great country and settle in the West, and yet who should take as much interest in this work as those who live in New York, and have a better chance to hear of the work that is being done.

It is doubtless a well-known fact that the Episcopal, Methodist and Presbyterian denominations are maintaining seamen's homes in this port, which are under the care of twelve societies, with five seamen's churches and sixteen reading rooms. These societies, together with the Scandinavian and Finnish Seamen's Missions, look after three-fifths of the seamen who arrive in this port year after year, while the new society has taken upon itself to take care of the other two-thirds made up of German seamen.

The temptations which confront the young seamen after they arrive in this harbor are many, and the seaman's pastor has been told time and again that there are no places for them to go to except the saloon and dance hall, where they quickly spend their hard-earned money. Our brothers who sail the sea have felt for years the lack of proper places for them to spend a few hours on land and the only place were they can go to in Hoboken, for instance, is the home of the Salvation Army, but even there the young German boys do not feel at home.

Up to the present time Lutherans have passed by their German brother in his need. There has been no reading room for the lonely, no Seamen's Home for the homeless, no call to divine service, and no seamen's pastor of his own faith and tongue in all this great port to care for him.

But this has now been changed and the same conditions as before will not exist again if the Lutherans in this country see their duty and look after their brethren.

In the accompanying engraving are shown some of the large seamen's mission houses in London, Bremerhaven, Antwerp, Buenos Ayres and Emden.

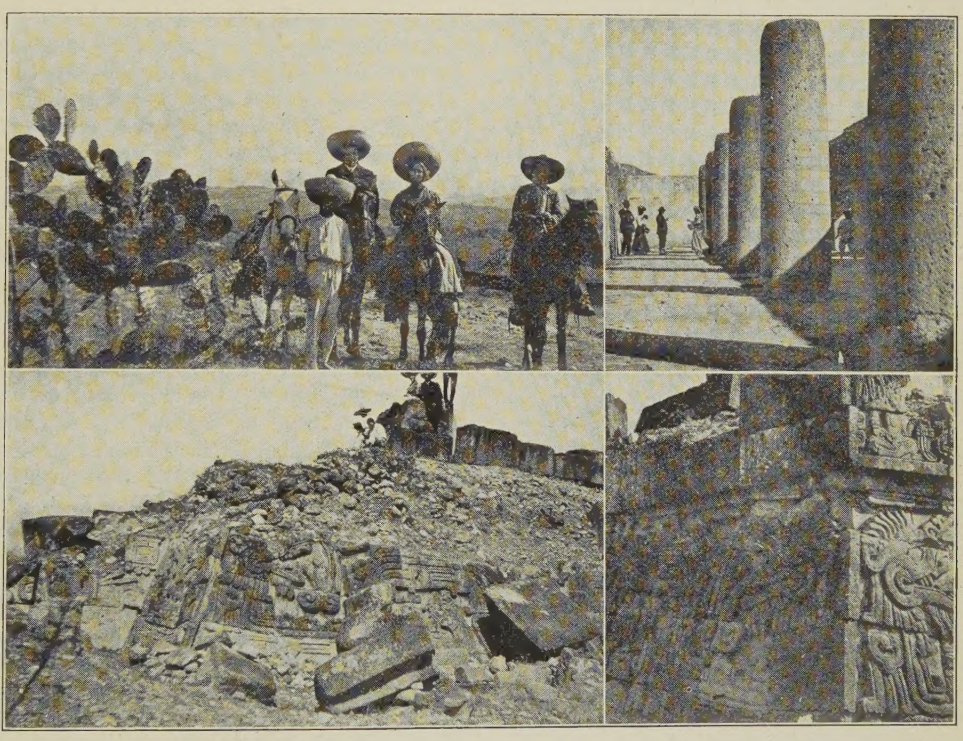
The Ruins of Mexico

HAVE you ever heard of the ruins in Mexico? They are very wonderful. These architectural remains attest great mechanical skill. They belong to an age of great antiquity. The style and magnitude of these ancient ruins tell of an indigenous civilization, if not higher, at least equal in many respects to that of the Spanish fanaticism and bigotry that caused the destruction of the stately edifices they extolled. We are grateful even for what remains in ruins as a testimony to the life, the religion, and the enlightenment of a remote age on American soil. These ruins of Mexico are the tomb of an extinct civilization and the grave of a vanished race.

We visited two of these old ruins; the ruins of the temples at Xochicalco and at Mitla. We went to Xochicalco from Cuernavaca, and from Oaxaca we went to Mitla.

If you should ever go to Mexico, be sure to go to Cuernavaca. It is not many miles in an air line from the City of Mexico. The ride by rail from the capital of the Republic is a magnificent panorama of varied scenery. An altitude of ten thousand feet is reached. At last hundreds of feet below the train, like a jewel in its setting of perennial green, Cuernavaca is seen. It is, perhaps, the most restful place in Mexico.

This was our destination. Here Cortez took up his residence when he left the City of Mexico in disgust at his treatment. Here during the empire Maximilian had his summer home. Here are the famous Borda Gardens. We want to see Cortez's palace, the Gardens and Maximilian's villa. We saw the stone lizard and also the stone eagle. But the ruins of Xochicalco, eighteen miles distant, were the point of intensest interest.



Cactus on Road to Xochicalco.
The Highest Point of the Ruins.

Hall of the Monoliths—Mitla.
The Hieroglyphics—Xochicalco.

It was a hard ride on horseback of eighteen miles each way; thirty-six miles in one day over execrable roads. It was worth while, and this we can say even now. We went out along an old road that had been paved with stone. In its day it had been fine. We were told Maximilian had used it when he came

from the capital to rest at "Olindo," the name of his country seat near Cuernavaca. Below us on the left the fields of sugar cane and the sugar mill of Cortez could be seen. We learned that this sugar mill was operated today just as it was in the days of Cortez, and it was pleasant to be told that this fine hacienda was still the property of the family of Cortez. On this ride, too, we had the most picturesque view of the snow capped volcanoes, Popocatepetl and Ixtaccihuatl; and these stately pillars of the sky, with their chapiters of perpetual snow, seen across the emerald fields of sugar cane, and above the desolate wastes of cacti, were superbly majestic in the distance through that marvelously transparent atmosphere.

We rode through the streets of the ancient village where today live the descendants of the Aztecs. The houses, and especially the granaries and corn cribs, were very curious. We stopped a moment at the ancient cemetery studded with crosses. And on yonder mountain, like a broken crown, were the ruins of Xochicalca. These ruins are colossal. They stand on a rocky eminence. We counted seven concentric terraces cut into the hill and rising one above another. On the summit stands all that is left of the old temple. It measures seventy-five feet in length and sixty-eight feet in breadth. It was constructed of hewn stone. The blocks of stone were put together without cement, and the execution showed great exactness. Hieroglyphical emblems are cut into the hard stone, about two to three inches in depth, and the whole building was covered with them.

The location of the building on the summit is peculiar. Apparently it stands in a depression on the top of the mountain. It is surrounded by a high mound like an amphitheater where the thousands of worshippers could watch the priests sacrifice and offer oblations to their deities. On this mound the official keeper of the ruins has his hut. We climbed up to the top of this mound. This earth-like periphery seemed to the eye much higher than the ruins, but the view from the ruined temple itself is much more satisfactory and far more complete. We think it was the most noble view we had in Mexico, and there are many fine ones to be had. The view was almost a complete circumference of the horizon.

These ruins at Xochicalco differ from those at Mitla. The vast ruins at Mitla are reached from Oaxaca. Oaxaca was a city before the Spaniards came. It was in this city, on September 15, 1830, that President Diaz, one of the greatest men of his times, was born. Its churches are interesting. Its market is one of the largest and most singular places of trade and sale we ever saw. We spent almost a day in this market.

Very early in the morning we started for Mida. Our coachee was good natured. He told us the names of the trees and bushes along the road. We have forgotten them now. He sang Mexican songs for us. He whipped up the team without mercy; and he smothered us with dust that would have done credit to anything in America, not excepting our trip through the Yellowstone Park. We had a jolly ride to Mitla, where we arrived in time for dinner.

Immediately after dinner we started for the ruins that carry you back to prehistoric days. It was only a short walk from the hospitable hacienda of Don Felix to the ruins. Except the entrance there are no other openings in the walls. The walls are very heavy. They are inlaid with intricate mosaics of unique design. The pattern of the whole is very beautiful. The mason's tact, the carvings, the beautiful designs and the plans of the buildings evidence a magnificent handiwork. We stood in silent wonder in front of the Hall of the Monoliths. Who were these people? Where did they learn this art? How had they acquired such skill? It was not what we had expected. There stood the temple with its nine wide stone steps, its broad stone platform built up about ten feet from the level of the north court, and its walls, possibly twenty-five feet high. The perfect scheme of their ornamentation was broken only by three doorways. It was square and symmetrical. In the Hall of the Monoliths, in the Corridor of Mosaics, in the Audience Chamber the details were marvelous. We entered the underground passage. We were in the Subterranean Chamber. We held our candles, and stood in mute astonishment as our guide stamped upon the paved floor. It acted like a resonator. From underneath even this Subterranean Chamber came a sepulchral sound that echoed through the stillness of the room like the muffled voices of the mighty dead who once had peopled these rooms in their pristine glory.

We went to the church—the Christian

(*Continued on page* 18.)

THE SUBJECTION

BY REEL.

CHAPTER V.

More than a week has passed away since Donald Gray overheard the conversation concerning himself. For him it has been a week of alternate hoping and despairing. Some days he would be all but ready to surrender everything, and be perfectly willing to accept Mr. Maxwell's offer, and the next he would be as undecided as the evening it was made.

It is Sunday morning. The opening service is concluded and Rev. Loving enters the pulpit. The sunlight streaming through the great window at his back, seems to throw a halo around his head. Donald thought he had never looked so noble before; and when he spoke his voice rang with a new note of conviction.

His text for the morning discourse was Matthew 21:22, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

Donald sat bolt upright, all attention. The whole sermon held him as never a sermon held him before.

In conclusion, Rev. Loving said:

"To pray aright it is necessary to believe; if the thing we ask of God is good for us to have, he will grant it. He never withholds from us anything which is really good for us. But we are so blind, so prone to err, that very often the thing we most desire is something we should not have.

"Again, if we think when we are praying that God will not grant us our requests, we will not receive the blessing. He plainly says: 'Whatsoever ye shall ask in prayer, believing, ye shall receive.' If we do not believe that He can and will grant our prayers, if we do not open our hearts and make it a fit dwelling place for Him to inhabit, we should not expect the blessing."

When the service was ended, Donald walked out of the church and home as one in a dream. He never uttered a word during dinner, and his mother, who suspected the cause of his silence, did not try to make him talk.

After dinner he started off for a stroll by himself. There was a little spot, about two miles from the village, which was Donald's especial place to go whenever he had anything of importance to decide. It was just at the edge of a forest, and on a ledge of rocks covered with moss and the softest and greenest of grass. At the foot of the ledge gurgled a small brook. It was a beautiful place, nature pure and simple, and Donald always felt that he could be nearer God here than in the town.

When he arrived, he threw himself upon the ground, saying aloud: "I shall not go back until I have settled this question for good."

All afternoon his pride battled with his conscience, and when evening came he arose with a new expression showing in his face, peacefulness mingled with determination. The battle was fought, the victory won, pride was humbled.

His mother met him at the door on his return.

"Oh, mother!" he cried, and his voice rang with his new joy; "oh, mother, I have made a decision. My pride is vanquished, and I shall accept Mr. Maxwell's offer. I am *so* glad, now that all is settled!"

"And I am very glad, too, my son," his mother answered joyfully.

After the evening service, Donald went straight to his pastor and told him everything was decided, he was going to study for the ministry.

"Thanks be to God!" the pastor said fervently. "I knew, Donald, all would come right. Just as soon as we pray with a believing heart, God will grant His blessing."

Donald next went to Mr. Maxwell and told him of the afternoon's struggle and how he was brought to a decision.

"I am so glad!" Mr. Maxwell said, "so very glad! You will never know how happy you have made me this evening. Can't you begin preparations at once, so you can start to school this fall?"

"Yes," he answered, and added: "You are so kind, Mr. Maxwell. I will never be able

to thank you enough, but God will surely bless you. How foolishly I have acted!"

And he started in search of Ruth.

She was waiting for him in the vestibule.

"Oh, Donald," she said, as he came up to her, "I am so happy that you have decided aright! Your mother has just told me."

"I am very glad to know you are pleased," he smiled back.

"Yes, Donald, I am so happy! I was afraid at one time that you would not accept the offer at all, and I fear our friendship would have been sundered, for I could not have received you on the old terms if you had acted so."

"Ruth, Ruth, how glad I am that I did accept, if that could have changed our friendly relations. Why did you not tell me?"

"Because," she answered slowly, "as much as I value your friendship, I could not bear to think that you would do something for my sake, when you should do it because it is right and because God expects it of you."

"You are right, Ruth," he said softly, "quite right. I have acted foolishly all through the affair, but thanks be to God, by means of the kind words of Rev. Loving, you and mother, I have been brought to my senses."

They walked on in silence to Ruth's home, both too happy to talk.

"Ruth," Donald said, as he bid her goodnight at the door, "Ruth, I have something to tell you. Suppose we drive out to the old mill tomorrow afternoon. I will call for you about 4 o'clock and we can be back before very late. Can you and will you go?"

She said she would and they parted company.

The days have passed swiftly away and on the morrow Donald leaves for the college. He is spending the last evening with Ruth.

They are sitting at the same window, where they sat several weeks ago.

"Donald," Ruth is saying softly, "do you remember once we sat here and talked about your going to school?"

"Yes," he answered. "You tried to make me see my folly, but I would not. To think what I should have lost had my pride gained the victory," and he drew her closer to him.

"And what I should have lost, too," she murmured, raising her eyes to his.

"How long we shall have to wait for each other!" he said, after a long silence.

"The years will pass quickily," she replied, smiling happily. "They will be busy years for us. You will be preparing for your work, and I will be getting ready to help you. They will be happy years, too."

"God grant that they may, my dearest," he said reverently, "and may He spare us to each other for many, many years to come."

The next day Donald started for the college, taking the best wishes of all the little town with him. A merry crowd gathered at the station to see him go. Not one in the crowd was prouder of the young man who was going to prepare himself for a life of service to God than Mr. Maxwell. He could hardly contain his joy, and when the train pulled out of the station, bearing Donald away, he stood on the platform and watched it until it was lost in the distance, and then started for home, deep in thought.

Things continued much the same in the village after Donald's departure. It was noticed that Mr. Maxwell was a frequent caller at the home of Donald's mother, and the letters which found their way to the college town contained some items which caused the young student considerable wonder as to just what *was* transpiring at home.

About the first of December he received the following letter from his mother, which explained some things that had sorely puzzled him. It began:

"My Darling Boy—I am writing you something which I believe will surprise you. I pray God that you will not love me less, for nothing can ever change my love for you.

"Many years ago, Bernard Maxwell and I were very good friends, and every one thought some day we would be married. Something—I cannot tell you—caused us to drift apart, and we both married some one whom we had not even known in the old days. He has been left entirely alone, as you know, and I have only you, and he has asked me if for the sake of the dear old days, I could not——. But it is very hard, Donald, for a mother to write of these things to a grown up son. You understand. We have decided it will happen when you come home for your Christmas vacation, and you and Ruth are to go to church with us.

"Mr Maxwell is here this evening, while I am writing to you. 'Tell Donald, he says, 'now I will be a father to him, so he will not have to accept any more help from a stranger.'

"May a mother's blessing always attend you.

"Your loving mother,

"Margaret Gray."

THE END.

"A Character Sketch—True to Life"

BY OLAF ORSON.

THROUGH all the many changes in the firm, Eli, as we were accustomed to call him, continued a familiar figure in the business. It was an odd business. But he had dressed more coffins, shrouded more of earth's dead, and prepared the remains of more mortals for their last resting place than any man in the whole State. Eli was the dean of the undertakers. He was contented in his business.

He had not always been in the undertaking business. He had worked as a printer in Pennsylvania before he came West. Indeed, he once had about decided to forego the undertaking business, and take up another. The outdoor life of driving a street car in his adopted home town attracted him. He undoubtedly would have taken a position had not a previous applicant taken the vacancy just before his arrival. "That man is now an official in the company," he would say in narrating this circumstance, "and just think—if I had been there a few minutes sooner, I might have had his job."

Eli never married. He lived out the years of his life in the single blessedness of a bachelor; whatever that may mean. In explaining this he would often say: "He who takes a wife does well, but he who does not take a wife does better." He claimed this was St. Paul's advice. But he loved the scenes of his childhood and the spot which his infancy knew. He was always sure to ask about Pennsylvania; and of late years as I would sojourn in Caneville on my pilgrimages thither he would love to talk about the old home in the East.

Eli was kind hearted. The melancholy duties of his profession made him sympathetic. While his business constantly brought him into contact with breaking hearts and tear-stained eyes, he was always gentle with the bereaved. No matter how severe the provocation he never forgot himself. Many is the time when his steady habits were worth a thousand arguments. He never swore. In an acquaintance of years I never once heard Eli swear. Somehow he had that rare faculty of getting enjoyment out of the smallest pleasures. A buoyant disposition had relieved the serious and solemn duties of his business. He experienced a childish joy at a humorous story. He was a veteran who was esteemed by those who knew him during his long residence in Caneville for his faithful services and his unpretentious life.

He was a favorite with the newspaper men. He had a fund of information, and was never too busy to respond to their requests for news. His diversions were rational recreation. They required little exertion. Once in a decade he would go back to the old Pennsylvania home, or once each summer he would join in the Caneville band picnic, or several times during the winter he would go to a church social. He had learned something of the sweetness of existence, and a glance into his diary would show you much of the simplicity of his life. A few years ago he went to Denver. This is what he wrote in his diary: "Left Caneville for Colorado with 2 iron $." A day or so later he wrote, "Had a lonesome day in Denver. No money and hungry."

Thirty-three years of close application to his business had given Eli a quaint, practical philosophy. He originated many quaint sayings regarding his business. He was a radical disbeliever in the theory of ghosts. He would frequently say: "Don't you ever believe in what they say about ghosts. There ain't any. The most peaceable man in the world is a dead man." If you demurred, he would sagely reply: "I have been in this business a long time and I know what I am talking about." As he made his home at the establishment, he felt he had demonstrated his philosophy.

For two years he had been pensioned. His only duties were answering the telephone. Much of his time was spent in reading "The Golden Rod," the Church paper published by the little minister who was the pastor of what was called by the Caneville people, "The Little Church on the Hill." He was a great friend of the pastor. He would give him little witticisms saying: "Print that in 'The Golden Rod.' That's a joke like one of Lincoln's stories. Abraham Lincoln, he was a great man." He appreciated his friends. He felt grateful for favors. This was finely illustrated. When he went to Colorado a few years ago, he wrote in his notebook: "If anything serious happens to me, notify Harry

Bee, of Caneville." This was Eli's simple way of telling who was his friend. It was the form of his gratitude. Harry Bee was Eli's employer. It might be taken as a beautiful tribute to the relation existing between the employer and the employee.

"The Progressive Age," Caneville's only newspaper, said editorially in announcing Eli's death: "Eli was well beloved by a wide circle of friends. He always strove to do right by his fellows. He never was guilty of slander nor malice; sport some call it, but as deadly as poison, and often as fatal to friendship as firebrands scattered in withered grass. Eli found that life was duty; and his humble life imparts the lesson that life is best when we put most into it." Harry Bee buried his faithful servant in his own family lot in the beautiful cemetery of Caneville. The unanimous opinion of the citizens was that this was a handsome tribute to Eli's life of trustworthy service.

Book Reviews

LUTHER'S SMALL CATECHISM. With Explanation. By J. M. Reu. Translated from the German. Pp. 167. Wartburg Publishing House, Chicago.

An excellent explanation of the Catechism, differing from the majority of such explorations, in that the method is not that of questions and answers. Definite and corrected statements are given, which the catechist is to use as a basis for his catechization, and into the understanding of which the catechumen is to be led. This is much to be preferred in such an explanation. We would disagree with the author only in his decision not to attempt any statement of connection between the parts of the Catechism; any explanation of the Catechism will involve that properly.

RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL. An American Problem. By Rev. G. U. Wenner, DD. Pp. 163. The Gramercy Press, 319 East Nineteenth Street, New York. 40 cents.

We have no desire to discuss the method by which this little book presents its idea, nor to mention arguments (some possibly omitted) concerning the idea. It is the idea to which we would call attention; and it is the author's expressed desire only to have that idea more widely diffused, understood, discussed. That idea (first conceived for America about ten years ago) the author championed, especially before the Inter-Church Conference in New York City; secured the approval thereof by that Conference; pressed upon the attention and interest of many leading Church papers and individuals in all communions; wisely, vigorously, and successfully defended; finally has here expounded at length. The plan is to provide the desperately needed religious education for America. It involves Church schools in all congregations on Wednesday afternoons. All children attending these schools regularly are to be excused, without detriment, from public school attendance on that afternoon (the public schools assigning more or less parallel work in their courses for that time). The author enlarges upon the scheme, showing in connection therewith what other nations do, what the Church's responsibility is, what possible course of study might be pursued. Much historical matter relating to education and religious education is included. The plan seems to be the only practical one for present conditions. We wish this book the widest possible reading and fullest thought. What it advocates, and well advocates, for America must come some day soon; the way of its coming would seem to be along the line here presented. We urge the author to keep at it.

LUTHER ON THE HOLY SPIRIT. By Rev. J. N. Leuker, D.D.

We have here Luther's pentecost or missionary sermons. Twenty-six sermons on the Gospels, from the "Second Sunday After Easter" to Trinity Sunday. Some of the themes are very interesting, as, "How the Holy Spirit Convicts the World," "Teaching Office of the Holy Spirit," and "The Holy Spirit and His Witness of Christ." Luther was the most popular preacher of his day. We read that, "Everywhere crowds hung upon his words and often he was cheered and applauded, even in churches. He denounced the extravagance and folly of ecclesiastical display, the wrong of robbing the poor in order to add to the splendor of Rome; he pleaded for the right of private interpretation of the Scriptures and argued the need of repentance and a deep personal righteousness." The sermons of such a preacher cannot help but be practical today. He was apt in homely illustration, for instance: "This faith is the chest, or shrine, which holds the treasure of the forgiveness of sins and the heritage of eternal life, and man is saved by it; as Christ says, 'Thy faith hath made thee whole.'" When there is so much being said about the Holy Spirit, as at present, this volume should be in every Lutheran library.

Luther League of South Dakota

Tenth Annual Convention Held at Yankton May 12, 13 and 14

BY JOHN G. BERDAHL

IT was under rather sad and distressing circumstances that the Luther League of South Dakota met in convention this year. Our dearly beloved president, Rev. O. A. Anderson, whom as pastor of the local congregation we had expected to greet us on our arrival, and whom as president of our organization we had looked to for guidance and counsel in the arrangement of the program, was suddenly called away from our midst to be with his Master above. It was evident throughout the entire proceedings that our able and enthusiastic brother was absent and that he was missed. And yet, God can be trusted to put men where He needs them, and so there were others, who though not so experienced, perhaps, in Luther League work as our former president, yet entered into the work with an earnestness of purpose and an enthusiasm that bodes well for Luther League work in South Dakota.

The convention opened on Sunday morning, May 12, when Rev. C. K. Salberg, of Chicago, formerly for several years president of our State League and pastor of the local congregation, preached the convention sermon. Rev. Salberg chose for his text, Ezekiel 1:20; his theme being "The Human and the Divine in Church Work." This discourse was so full of thought beautifully expressed, that a synopsis cannot do it justice. Only a few of the many things mentioned by the speaker will be quoted: "The Christian Church, under the figure of the vision, is represented as a wonderful machine harmoniously organized in all its parts. The various denominations are large wheels, while the congregations and their various organizations, such as the Luther League, aid societies, etc., are small wheels, wheels within the wheels, all working harmoniously together to carry out the divine mission. The human side of church work is important. God uses means, men and methods in the service of the Church. There is a place for all. The smallest wheel is as essential to the machine as the largest. But man and means are useless in the Church without the divine aid. God must furnish the motive power. Only when man is the active agent of God's spirit is his church-work effective. A city may have an ideal system of electric lighting or of street car transportation, with all the necessary machinery, but there will be no light nor will any motion be given to the cars until the machinery is brought into touch with the mighty dynamo at the power house. But no sooner is this done than a current of electricity flashes in a moment through the network of wires over all the city. The wires are now 'live wires.' Light is furnished to the homes, shops and streets. The wheels—large and small—are set in motion, and the street cars speed along carrying thousands to the various parts of the city. So with the Church organization. The Church with all its 'wheels' and 'wheels within the wheels' must be in vital connection with the divine source of life, the spirit of the living God.

"The want of the age is the Spirit's power. The Church and the individual need a Pentecostal outpouring of the Holy Spirit. This is the secret of success in church work. There is in our day a tendency to lay so much stress on the human side of church work as to lose sight of the essential and far more important divine side of church activity. We are only the wheels; God must give the power, and speed and direct our usefulness, and sanctify our efforts. 'Not by might, nor by power (i. e., human power), but by My spirit, said the Lord.'"

In the afternoon of this day the convention was formally opened, Vice President Rev. O. O. Glesne presiding. After the usual devotion, led by the vice president, Hon. John Holman heartily welcomed delegates and visitors to the city of Yankton, "the mother city of the cities of Dakota," to the local congregation and to the homes and local League. John G. Berdahl responded briefly, taking occasion to refer to the fact that this convention marked the tenth anniversary of the organization. He also referred to the loss we felt in the death of our president, Rev. O. A. Anderson. Thereupon, the president's annual address was given by Vice President Glesne, who referred with much feel to the death of the president.

In the evening, though a heavy rain was falling, the church was again filled, as it had been at both preceding sessions. For the con-

vention theme had been chosen "Profession, Prayer, Practice." This was to be discussed in a series of papers, two under each topic. The first paper, "Our Inheritance," under the topic "Profession," was prepared by Prof. B. O. Steffenson, of Canton, and was read at this session. The paper discussed the subject under two heads, the inheritance to which we as Lutheran Christians are heirs, and the inheritance to which we are heirs in common with all other peoples, but which has come to all through the Chrstian Church, and was revived or restored by the Lutheran Reformation. A general discussion followed the reading of this paper, in which many things worthy of note were spoken. It was noticeable and worthy of note that delegates and visitors had pencils and notebooks, and were attentive to all that was said, so that we are certain many valuable suggestions were taken to the home Leagues by those present.

Monday morning's session opened with a half-hour prayer session, after which an hour was spent in the transaction of routine business. Then was read and discussed the second paper, under the topic "Profession." The subject was "Our Mission," and the paper was written and read by James O. Berdahl, of Vermilion. Here was emphasized the mission we have as Christian Lutherans, in our Church, in our League in our homes, in society, and in the nation. Especially did the paper emphasize the exercise of more brotherly love and charity, and the great need of a citizenship moved by Christian motives in performing the duties of citizenship. Also this paper was well discussed.

The afternoon session was opened by Rev. J. R. Lavik, who led in devotion. The second topic, "Prayer," was then taken up. "Preparation for Prayer" was introduced by L. A. Garness, of Canton, who emphasized the *need* of preparation for prayer, and pointed to different things a Christian must observe to rightly prepare himself or herself for communion with God in prayer. Mrs. A. M. Mannes had prepared an excellent paper on the "Power of Prayer." The reading of these papers and the discussion of them occupied the time of this session.

In the evening the members of the local League tendered a reception to the visiting Leaguers. A very enjoyable evening was spent, where old acquaintances were renewed and new were made. An informal program of short addresses interspersed with music and recitations, followed by delicious refreshments, served to make the time pass quickly.

A half-hour prayer opened the Tuesday morning session, which was entirely given over to the transaction of business. The following officers were chosen: President, Rev. O. O. Glesne, Aberdeen; vice president, Rev. A. M. Mannes, Beresford; treasurer, James O. Berdahl, Vermilion; recording secretary, Miss Gina Johnson, Brookings. It was decided that the executive committee prepare and publish in small pamphlet form a report of the convention, which should contain a report of business transacted, a synopsis of the papers read, model constitution, and other general information valuable for such as intended organizing local Luther Leagues. The pamphlet is to be sold at a nominal price to members of the State League; but a supply so large is to be published that those not sold may be used as extension literature by the extension committee. The office of literature secretary was established, and Prof. C. P. Lommen, of Vermilion, elected as such officer.

The Tuesday afternoon session was opened with the usual devotionals, lead by Rev. A. M. Mannes. This session was given to the reading of papers and the discussion of the topic, "Practice." "Organized Christian Work" was the subject of a paper written by Miss Clara Olson, of Aberdeen. "Individual Christian Work" was discussed in a paper by George Keland, of Brookings. Both papers were well written and discussed the subject suggested in the titles. The reading of these was followed by an interesting discussion, where many practical suggestions were given.

Tuesday evening was the rally evening. Rev. J. R. Lavik led in devotion. Rev. C. K. Solberg delivered an excellent address on the "Fourfold Mission of the Luther League." This "fourfold mission" the speaker found to be: (1) Social, (2) Educational, (3) Practical ("it puts the young people to work"), (4) Spiritual.

The following resolution was presented by a special committee appointed for that purpose, and was adopted by a rising vote of the whole assembly:

Whereas, It has pleased God, in His infinite wisdom, to remove from our midst our faithful co-worker and efficient president, Rev. O. A. Anderson, whose untimely death we feel as a grievous loss.

Be it Resolved, That, by a rising vote, we show our recognition and appreciation of his

Christian character and his self-sacrificing work, and

Be it further Resolved, That these resolutions be spread upon the minutes of this convention, and that the secretary be instructed to send a copy to the bereaved family.

This report would be incomplete without a word of appreciation for those who so generously furnished music, which was interspersed between the exercises of the entire program. These were the High School chorus of Yankton City High School, also the sixth grade pupils of the public schools of Yankton, the College Choir and Glee Club from Augustana College, Canton; also Miss Gulbrandson, Miss Monrad and Miss Sogn, of the same place; Miss Schaller and Miss Simonson, of Yankton.

After closing remarks by several of the visitors and by the pastor in charge, Rev. E. Johnson, the tenth annual convention closed by the singing of the hymn, "Blest Be the Tie that Binds," and the pronouncing of the benediction.

It was a matter of much regret that Rev. Luther M. Kuhns was unable to be present. His presence with us had been looked forward to with much pleasure and anticipation.

We Can Do It

THE young people of this generation are to be congratulated because they are so well informed and have the opportunity of assisting in the great work of spreading the Gospel among the people of the earth. What a happy day it will be when all the young people of their respective churches are united in the work of that Church; when there are no differences, no separations, but when all will have before them the idea of saving souls and of doing all they can to help those who are engaged in this grand service. We, as Lutherans, in the number of young people exceed all others, but in money and in work are doing less than many. It is discreditable to the great Church of Luther that such should be the case; but the grace of God alone can effect a change. By prayer and work we can help "to stimulate the various Young People's Societies to greater Christian activity and to foster the spirit of loyalty to the Church."

We claim to be a great Church, founded upon great doctrines, great in size and great in the field to be occupied, but with all our boasting how little we give. We have wealth in our Church in abundance. Our members own many lands, cattle, buildings, and if the heart were right there would be such an outpouring of wealth into the treasuries of our boards that there would be no reason for retrenchment. One of the commendable objects of the Luther League of America is to instruct both in the Scripture, that its members may know what the Lord wishes, and in the operations of the Church, that they may learn how to advance its interests. It cannot be expected that those who are old and have not had the opportunity of learning the blessing of giving, can, at the latter end of life, during which they have been accustomed to toil and save, learn this privilege and blessing.

It would seem, however, as though we Lutherans ought to realize more fully that we are stewards, and as such ought to use the gifts and blessings which God has bestowed upon our Church more fully for His glory in letting our light shine for those outside of our Church. We believe that our Church ought to enter more than she does into the life of the community and not let that life "pass by on the other side."

We can be true and consistent Lutherans and do this. Let us arise and do it. If we have a good thing we ought to let others know it.

Stewardship is of some consequence in Church economy. In developing our young people in Christian life, the grace of giving should not be omitted. The scriptural idea is that of a direct, free will offering, without ceremony, without tickling the palate, or the ear, or feasting the eye as an inducement to patronize for the Church's sake. Correct ideas are of first moment here. Charity cannot be done by proxy, nor can real Christian giving be promoted by ice cream, oysters, concerts, lectures, strawberry festivals, fairs, guessing or voting contests. The helpful giving does not lose sight of the Scripture injunction, "Upon the first day of the week let every one lay by him in store as the Lord hath prospered him." This cannot mean making merchandise

of religion. The best Christian sentiment does not approve of these schemes of raising money for churches. Their scripturalness is rightly called in question. We cannot sanction the suggestion of such methods of raising money. It is unnecessary to say we do not indorse them where practiced.

We can be too economical. Because it would cost a community too much to try some case of violated law, the lawbreaker is untouched. Whatever effect the consequences of arrest and prosecution may have produced upon the violator of this law is lost, and we may ask has not the community suffered morally? It seems very strange to the average man, utterly unfamiliar with some practical municipal workings, to be told that conviction in a police court is quite another thing from securing conviction in the district court. Is not this—"too economical"—the matter with some of our church work? The cost is everything, the consequences nothing, and the moral effect is bad.

One way of showing our faith is by giving to the cause we believe in.

The gift of a multi-millionaire to missions not long since raised the storm. Some things have been wisely said, and not a few had better have been left in cold storage. To our way of thinking, a most important premise was overlooked by some, viz.: the fact, as we understand it, that this gift was virtually solicited. But it is not our purpose to discuss this matter. However, it seems to us that a gain has been made in the right direction if the conscience of the public or any considerable number of the people have been awakened to this matter of gifts for the Lord's work. Some very lax views are held by many, and the Lord's work suffers because gifts are withheld that should be given. Resolutions are adopted by synods and conventions supposed to be practiced at home. It is easy to raise money for church work on paper. But to put money into our church treasuries requires outright giving—doing what we promised.

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give five pounds, Andrew, seeing it is you." Fuller handed it back. "I will take nothing," he said, "seeing it is I." The man saw the point, and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!"

Always the gift that counts most is the gift as unto the Lord.

Ruins of Mexico

(*Continued from page* 10.)

Church whose walls and foundations are laid on the ruins of a temple of different religion. Evidently much of the material used in its building had been taken from the ruins. Here we found some hard, smooth patches with a rose-colored paint showing hieroglyphics done with the brush, or stylus. Once these had adorned one of the buildings of the ancient race. We looked from the elevation of the church down upon the north and south courts of these ruins. There were large blocks of granite, fragments of pillars, and architraves, and there, in the repose of the centuries, challenging the earthquake and the ravages of time, stood those buildings whose mystery no one has revealed. Again and again as we left them we turned to look back. We stood in admiration; we were eager for information, but we knew as much as any other, and here the savant only guesses. We could see evidences of delicate and cultivated taste. The work showed skill. There was ingenuity; and in their grandeur before the ruthless hand of the destroyer touched them the buildings of the ruins of Mitla satisfied the fastidious.

We returned in a thoughtful mood to the comfortable shelter of the hacienda of Don Felix, deeply impressed with what we had seen. In passing through the streets of the squalid village we saw an old crone weaving a rebosa on a hand loom fastened to a tree. We saw the wretched peons buy a penny's worth of bread. We watched the children of the household catch their escaped mocking bird by dashing water over it in its hiding place. We saw the traders with their ox teams on the way to the market at Oaxaca on the morrow huddled together for the night. We heard them quarrelling. It was all in keeping with the wreck of former greatness, but so incongruous with that ancient splendor. What a field for research among the antiquities of Mexico! Can America have been the cradle of civilization? The contradictions of this old Mexican civilization with Asiatic and Egyptian types are puzzling. Some day a Mexican Rosetta stone may be found, and the secret opened.

A Chicago Lutheran pastor says, "Within a radius of eight city blocks of my church there are fully 50,000 people of Lutheran parentage that never attend a church except possibly for a funeral."

Luther League Topics

6th Sunday After Trinity. July 7, 1907.

Joseph

Genesis 47:1-12.

Biblical Topic Reviewed by Rev. C. A. Miller, D.D.

Questions to be answered in brief papers: What are the leading events in the life of Joseph? What was his place in the history of the Hebrew race? What lessons may we learn from his life as to the way in which God deals with his people?

Lessons for our own lives: 1. *The way of exaltation often leads through humiliation.* From the place of a petted child in a wealthy home to slavery and exile was a long and downward step, swiftly taken. From the position which he had attained by worth and faithfulness in the home of Potiphar, to the loss of his good name, the loss of his liberty was another terrible descent. But Joseph had, in it all, the comfort of God's presence, and he never forfeited that presence by unworthy deeds or distrustful heart. "The Lord was with Joseph," "and his master saw that the Lord was with him." There is the keynote of the life. With God, a man may go calm and courageous into the dungeon cell, like Paul and Silas, or into the jaws of death, like the martyrs. Even in death such a one has the victory! But Joseph was not to die unvindicated. From the lowest stage of his humiliation the pathway to the heights led upward. Out of the prison he was called to be next to the king in the rich kingdom. So Daniel came through the horrors of his country's overthrow, through captivity and exile, to the high places of the realm. So of a greater One it is written how He "took upon Him the form of a servant * * * and * * * humbled Himself, and became obedient unto death, even the death of the cross," "*wherefore* God highly exalted Him and gave unto Him the Name that is above every name." Often we must go "through bitter things to the stars."

2. *God rules and over-rules.* Even the deeds of sinful men He knows how to turn to His glory! Little did the envious, murderous brothers think that they were preparing the way for Joseph's triumph, for the fulfillment of the dreams they thought so foolish and so objectionable; for the saving of their own lives from destruction; for the welfare of the world of their day! Little did Joseph know it. Old Jacob was sure that all these things were against him. The only One who knew was God. He sees the end from the beginning. He makes "*all* things work together for good to those that love Him." "God moves in a mysterious way, His wonders to perform." We have but one thing to do, to trust Him, no matter what are the sorrows of today, God has tomorrow in which to show Himself. It will be all right when He is done.

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Seventh Week After Trinity. July 14, 1907.

Care for the Aged

Lev. 19:32; Psalm 37:23-26.

Missionary Topic Reviewed by Mrs. W. F. Morehead.

Of all the benevolent work undertaken by the Church, the care for her aged members, it seems to me, appeals to the highest motives. We care for the orphan children, educate needy young men and women, and provide theological instruction for the candidates for the ministry. Yet in all of these lines of work the Church considers the benefit to herself as well as to the individual. We hope and expect that in training the orphan child we are benefiting humanity in sending him forth from our institutions prepared to become a useful member of society and of the Church. Every well-educated layman strengthens the congregation to which he belongs, and the Church looks for still more direct service from the students in her theological seminaries.

In caring for her aged and infirm servants, however, the Church can look forward to no such return for her benevolence; the work is undertaken from motives of pure love and gratitude only.

And it may be said, to the credit of mankind and of the churches, that whenever the need for such institutions becomes evident, the money for the maintenance of homes for the aged is forthcoming.

We have no such home in the United Synod of the South, because in the past there has been no urgent need to undertake such a work. Indeed, there exists in the minds of many of our people today an innate prejudice against

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

such institutions. This prejudice has its root in the conditions which have molded the sentiment of the Southern people. Here the family tie is very strong. Large families have been the rule in the past, and consequently "family connections" are likewise numerous. The family feeling which has preserved much of the best of the old clan system extended even to remote connections. There has existed a strong sentiment in favor of each "family" "looking after" its own helpless, and even inefficient members. We have but recently outgrown similar prejudices—all based on the same sentiment—against trained nurses, hospitals and institutions for the feeble-minded and insane

These prejudices have gradually disappeared before the growing conviction that science is more effective than sympathy in combating disease, and that some ailments can be better treated outside the home and by trained specialists.

But conditions are changing in the South more rapidly perhaps than elsewhere. While heretofore there have been among us few very rich there have been also few very poor. The problem of living comfortably on a small income was not so difficult of solution. There have been few aged persons, therefore, who were in actual want. And as for care and affection, if the old people had no children to look to, there has always been some one ready to offer an asylum for their declining years.

But with the growth of the spirit of commercialism in the South and along with the advance in material prosperity has some the increased cost and complexity of living. Before we can open the doors of our homes to others we must now, as never before, count the cost in money and in labor. The problem of the aged is therefore becoming more difficult with every passing year.

Still, at present, I believe there is no urgent call for an "Old People's Home" in the Southern Lutheran Church, though the day is not far distant when such an institution will be needed. Indeed, there have been already some suggestions concerning a home for the aged in connection with the Orphan Home, at Salem, Va. The Orphanage Board own a house apart from the building in which the children live, which would be suitable for the purpose. The former owner of this property, Mrs. S. F. Simmons, of blessed memory, had the matter of an old people's home very much at heart, but the general opinion has been that the undertaking was premature and nothing has been done in the matter.

But how about the dear old people who belong in our own homes? Is it mere food and shelter that we should give them? Do we ever let them feel that they are a burden?

An old gentleman, whom I once knew and loved, never wanted to be in a home where there were no young children. "Why is it you are so fond of the children?" I asked him.

"Well," he replied, "old people are often lonely and the children entertain me." Old people are often lonely! The pathos of the answer has often stung me since. Let us remember then to share our good times with the old people. They usually enjoy fun and laughter and gladness. Take time to tell them the things which interest and amuse you, and to read to them the books they most enjoy. We owe to them a hearty debt of gratitude. Let us pay it, not as a duty, but as a high privilege.

SALEM, Va.

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8th Sunday After Trinity. July 21, 1907.

Samuel

I Samuel 3:1-14.

Biblical Topic Reviewed by Rev. C. A. Miller, D.D.

Questions to be answered in brief papers: Why could Samuel hear the voice of God when Eli could not? What was the place of Samuel in the history of God's people?

Lessons for our own lives: 1. *How much we owe to our praying mothers!* Samuel was given to God before he was born. His life current was determined, by the blessing of God, in answer to the prayers of his mother. When God wants to give the world a great, good man, He first chooses a noble woman to be the moulding influence of that man's life. Every great man has felt and most of us have acknowledged, that he owes what he is to his mother. Almost, if not quite every one, of us is a Christian, a worker in the Church, possessor of whatever is good in us, because our mothers prayed for us, gave us to God in holy baptism, trained us in godliness. A Christian father can do much also, but the mother has most to do with the child in those earliest years when the lifelong impressions are made. Let us thank God for the praying mothers. Let us not only love and appreciate them, but let them know that we do. Let us ask God to move many more faithful mothers to consecrate their sons and offer them to God for His ministers.

2. *The message of God comes to the little lad.* The old priest is passed by. He has not honored God in restraining his wicked sons. He has loved them more than he loved and honored God. When the voice sounds in the stillness of the night his ears are not attuned to hear. "Them that honor me, I will honor" is the promise. And Samuel did honor God. He was keenly attent on His service, seeking earnestly to please God. Too humble to suppose that God would grant to himself a special word he mistakes the source of the call. But it is for him, as for many years afterward the word of the Lord came to him. Youth is no barrier to the gracious influences of the Holy Spirit through Word and Sacrament. Rather it may well be that the ears that have not yet been filled with the manifold voices of the world, are more ready and more fit to hear the "still, small voice." It comes not now in audible tones. It comes while you read your Bible, while you hear the preaching of the Gospel, while you ponder the message. But if when you hear, like Samuel, you give quick response, and obey, the spiritual hearing grows more keen, and the joy of God's guidance increases. "He that hath ears to hear, let him hear."

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9th Sunday After Trinity. July 28, 1907.

David

II Samuel 5:1-10.

Biblical Topic Reviewed by Rev. C. A. Miller, D.D.

Questions to be answered in brief papers: What was David's place in the history of God's Kingdom? What are the chief characteristics of his life?

Lessons for our own lives: 1. What a wonderful man David was! The completeness of his gifts amazes us. Great in his courage as a lad, fighting and overcoming lion and bear and giant; great as a king, uniting the nation, extending its borders, introducing order and justice and prosperity; great as a general, conquering foe after foe, and giving peace and strength to his people; great as a poet, the world today singing his glorious Psalms, with appreciation of their marvelous beauty and power; great as a servant of God, full of faith, full of joy, magnanimous, worshipful; great even in his sin, and great beyond compare in his repentance. Well may we study his life-story, and ponder the springs of his character, while we thank God for the record in all its simplicity, its frankness, its warnings, its encouragement, to teach and train our lives.

2. We owe a continuing debt to David. His influence, as that of none other of Old Testament times, lives in the Christian Church. Not only as a type of Christ, and as an ancestor, after the flesh of our Saviour, who is called the "Son of David," do we honor him, but especially in the Book of the Psalms we constantly use his words, and feel his spirit. For that book, and particularly in those Psalms which he composed, breathes, more than any other Old Testament book, the New Testament spirit. It is the only book used in common by every branch of the Christian Church, Abyssinian, Greek, Latin, Puritan, Anglican, Lutheran. It is the one inspired hymn book of the Church. We ought not to forget that it *is* a hymn book, that is, that the Psalms were written to be sung in the public worship of the Church. For this reason the selections for public reading are never taken from this book. This being so, even if it is a little more difficult to learn to chant the Psalms, ought we not to be willing to take the pains to do so, that we may the more fitly use them as they were intended to be used? However, precious they are to us in our private devotions, as expressing every emotion and experience of the Christian heart, in joy, temptation, trial or grief, their chief purpose is to worship and praise God in His sanctuary.

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Daily Bible Readings

July 1—Monday—Gen. 37:1-36.
Tuesday—Gen. 39:1-40:23.
Wednesday—Gen. 41:1-42:8.
Thursday—Gen. 42:9-44:17.
Friday—Gen. 45:1-15.
Saturday—Gen. 50:14-26.

July 7—Sunday—Gen. 47:1-12.
Monday—Gen. 44:18-34
Tuesday—Gen. 45:16-46:27.
Wednesday—Gen. 46:28-47:12.
Thursday—Gen. 48:1-22.
Friday—Gen. 49:1-27.
Saturday—Gen. 49:28-50:13.

July 14—Sunday—Lev. 19:32; Psalm 37:23-26.
Monday—I Sam. 1:1-28.
Tuesday—I Sam. 2:1-36.
Wednesday—I Sam. 3:1-21.
Thursday—I Sam. 4:1-22.
Friday—I Sam. 5:1-12.
Saturday—I Sam. 7:1-17.

July 21—Sunday—I Sam. 3:1-14.
Monday—I Sam. 16:1-13.
Tuesday—I Sam. 17:1-54.
Wednesday—II Sam. 2:1-7.
Thursday—II Sam. 5:1-12.
Friday—II Sam. 7:1-29.
Saturday—II Sam. 22:1-23:7.

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Rev. Hugh Black, formerly of Edinburg, now of New York, says: "You organize a society, and when you can't make it go, you organize another society. That is the weakest point in American church work today." Before we organize we should first be sure we are right, and then should try to make the thing work.

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IN THE INTERESTS OF

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Edited by E. F. EILERT,

WITH

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Editorial

The highest hopes we cherish here,
How fast they tire and faint!
How many a spot defiles the robe
That wraps an earthly saint!
O for a heart that never sins!
O for a soul washed white!
O for a voice to praise our King,
Nor weary day or night!

Some months ago it was a serious question whether the Lutheran Mission in Africa would be continued, and the officers of the Board of Foreign Missions presented the matter to the Church, laying the responsibility upon it. An awakening seems to have come, for four missionaries have departed to that dark land, and two others are waiting to be sent either to Africa or India. In addition comes the welcome news that eleven young people, one of whom is now in college in preparation, have offered themselves as missionaries, and these young people are members of the same Church. One of the young men who graduated in May, from Mount Airy Seminary, will soon go to Japan to strengthen the force in that field, which is under the care of the United Synod of the South.

It has been said that a Church interested in missions is a growing Church, and that one without this interest is sure to fail. Bishop William Taylor has put this in very strong words: "The heathen can be saved if you don't carry the Gospel to them, but you cannot be saved if you don't."

This is the time of opportunity for our Church. We have undertaken large things both at home and abroad, and our people should not fail in this time of privilege. We are not weak in numbers, in youthful strength, and in means, and these, if employed now, will be worth more in results than if we postpone the work for years.

We are gratified to know that there are well organized and successful Luther Leagues in the Rajahmundry and Porto Rico missions, and we extend to the members of these Leagues our congratulations and good wishes. We are glad also to note that another missionary will soon be in the Porto Rico field.

The recent convention of women in St. Matthew's Church, in Philadelphia, was an object lesson to those who were present, in showing not only what the women *can* do, but what they *have* done in the establishment and support of the medical work in India and the missions at home. If the enthusiasm of that convention could be carried into all the congregations of our Church, we believe that many would be found to give themselves to the mission work. It is sad that so many of our people do not read the Church papers and

never hear what the various organizations of the Church are doing.

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This is the time for vacation, the time when many rest, not only from their daily toil, but also from their religious activities, and it may not be amiss to sound a note of warning. Don't be like the lady who was known for her work in the home church, but when she took her summer holiday, said she left her religion at home.

—❧—

A teacher should have a lovable disposition and ripe scholarly attainments. But with these should go that other necessary thing that makes instruction at all valuable, namely, a capacity to impart his knowledge, and so become a stimulating man to those whose education may be entrusted to him. Such a teacher has a lasting effect on his students in the enthusiasm that he kindles. This is the teacher the boy needs to put him in virile touch with life, which is not a theory, but a condition intensely real. This is the teacher, too, who lifts teaching from the thankless task it is to many, and makes it seem a labor of love and enjoyment. Such a teacher must ever be a striking figure not easily replaced.

—❧—

The occasional raid on Sunday evils does comparatively little to suppress these offenses. Indeed the raid made now and then does very little to protect society. It may startle some good but "sleepy" people. The thing that counts is a whole code of faithful obedience to the law. The arbitrary and indefensible acts which infringe both the spirit and intent of the law should be punished. That act which makes the perpetrator in essence a wilful lawbreaker, and, broadly stated, brings in question the breaking down of the whole design of the law should be specifically dealt with. Society will always profit most when the laws, which make no distinction of persons, are regularly enforced without distinction.

The proclamation of the Gospel will develop the life of God's people. It is a power that insures the onward progress of the Church, and its constant triumph. It requires wisdom amid difficulties, and necessitates patience under continued trials. But God will carry through the work he has begun, and the Spirit will enable us to speak the truth.

—❧—

There is a difference as wide as the ocean between advanced thought and spurious thought. Advanced thought keeps pace with the best thought of the profoundest scholars. It notes the progress and improvement in civilization along right lines. Spurious thought bears the marks of illegitimacy. It is not genuine, and, like a counterfeit, it does not proceed from the proper source. There is an atmosphere into which many young men enter that claims to be identified with advanced thought. But true science will not befuddle the mind nor make shipwreck of the lessons of the home and the Church. Indeed no man whose religious life is thoroughly established is ever likely to let go faith in God however great may be his attainments in science.

—❧—

We need to bring to the altar and offer to God the knowledge and wisdom and culture of a developed and sanctified manhood.

—❧—

Considering the fact that the subscription price of THE REVIEW is so small, the field so large, the work so pressing, and the need of THE REVIEW so evident every member of the Luther League ought to subscribe for and read the paper.

—❧—

Make your conventions solid and characterized by earnest, faithful work, which cannot fail to give a great impetus to your League work locally, as well as in the District and the State.

—❧—

Make your convention programs lead to work, and work to results.

Luther League of Connecticut

Second Annual Convention at New Haven

THE second annual convention of the Luther League of Connecticut was held on May 29, in New Haven, in the German Trinity Lutheran Church, the oldest and one of the largest Lutheran churches in Connecticut. Delegates from many of the large Lutheran churches were present. Each society was entitled to six delegates, but in most cases the delegations were larger, the various Leagues accompanying their delegates.

The convention was opened with a business session at 3:15. Mr. Alexander Timm, president of the State League, called the convention to order, and a hymn was sung, after which Rev. Rohrig, of New Britain, read the Scripture lesson, and Rev. Timm, pastor of the church, offered prayer. Rev. Timm delivered a hearty address of welcome, which was responded to by Mr. Alex. Timm, president of the State League. The minutes of the last convention were read and adopted. A letter was read from Rev. Bieber, who assisted in the organization of the State League. He sent greetings to the League and expressed sincere regret at being unable to attend.

The different societies reported upon the local work that was being done in their midst. These reports were very interesting and instructive to the entire convention. The president gave a brief report, after which the report of the recording secretary was read. The Connecticut State League was organized on May 23, 1906, with five societies and about 300 members. At present it has six societies and 434 members; The League held its picnic and outing on August 2, at Hanover Park, Meriden, with about 100 present. It also celebrated Luther's birthday, on November 7, 1906, in Rockville, representatives from every society being present. The treasurer's report follows: Receipts, $46.48; expenses, $24.25; balance, $21.93. An auditing committee examined the report and reported it correct.

The Luther Union of Trinity Church, New Haven, made application for membership and was gladly received. It was decided to hold a State picnic on the 25th of July, at Hanover Park, Meriden. The following committee was appointed to take charge of the preparations: Alex. Timm, A. Olson, B. Kratchmar, and H. Kehling. The following officers were elected: President, Richard Recknage, New Britain; vice president, Frank Goetze, New Haven; recording secretary, Richard Gubitz, Hartford; treasurer, Brons Kratchmar, Rockville; corresponding secretary, Miss Clara Sucher, New Haven.

The credential committees gave the following report: Delegates, 25, with alternates, 43; total attendance, 48.

The business session closed and the delegates accepted the invitation of Rev. Timm, who is a director of the library, to visit the large and beautiful New Haven Institute. The delegates and friends went to Steiner's Atheneum, where the Women's Society served a fine supper. After supper the delegates were lead around the large city, which has about 125,000 inhabitants, and is also the seat of the Yale University.

The evening session was opened at 7:30, Mr. Alex. Timm presiding. The theme of the convention was "Work." Rev. Aug. Rohrig, pastor of the English Lutheran Church of the Reformation, New Britain, was the first speaker, his subject was "Work for the Master." Rev. Timm, the second speaker, spoke on "Work for the Church," both addresses were unusually interesting and instructive, and an inspiration to the convention. Rev. Neff, of Hartford; Rev. Anderson, of Manchester, and Rev. Bieber were to address the convention, but could not attend.

Resolutions were adopted thanking the pastor, the church, the Women's Society and Luther League for their hospitality and entertainment. The committees on credentials and extension for the coming year were also announced. The choir rendered excellent music. The convention closed by singing the Luther League rally hymn.

Most of the delegates were entertained over night and spent Decoration Day in New Haven.

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Our Churches and Institutions

In Some of Our Large Cities

Greater New York.

—Rev. George F. Krotel, D.D., LL.D., died at his home in this city May 17, of paralysis. Dr. Krotel was born in Germany eighty-one years ago, and came to this country at the age of four years. He entered the ministry in 1844. His ministry in this city began in 1868, as pastor of Holy Trinity Church, which he founded. In 1896 he resigned this pastorate and established the new Church of the Advent, at Ninety-third street and Broadway, of which he was pastor at the time of his death. Dr. Krotel was the author of several theological books, editor in chief of The Lutheran, and a director of the Lutheran Theological Seminary, at Mt. Airy, Philadelphia. He was recently elected president of the newly organized Inner Mission Society, of this city.

—The Manhattan Teachers' Institute for the Study of the Graded Lessons, published by the General Council, has closed for the summer. Its meetings will be resumed in the fall. All Sunday-school teachers are welcomed. The institute presented a lecture, "A Month on the Nile," by the Rev. Dr. Jacob Fry, June 5.

—A new English Lutheran Mission is about to be undertaken in the Bronx, probably in the Tremont neighborhood.

Chicago.

The cornerstone of the new St. Luke's Evangelical Lutheran Church building was laid by the pastor, the Rev. M. E. Haberland, on Sunday afternoon, April 28. Addresses were made by the Rev. H. B. Reed, acting president of Synod, by the Rev. A. D. Crile and other visiting clergymen. This is the third building erected by this congregation, the other two being a parish house and a parsonage.

Washington.

—The munificent gift of $50,000 for the work of the General Council in this city has been made by a generous Lutheran of the West. The General Council's first congregation at the capitol, organized a year ago, now has over a hundred members.

Pittsburgh.

—The first step toward the inauguration of the Inner Mission work in this city was the organization, on Thursday evening, April 18, in the chapel of the First Lutheran Church, of the Lutheran Inner Mission Society of Pittsburgh. A constitution was adopted, and over 170 enrolled on the list of charter members. A board consisting of six clergymen and nine laymen were elected, as follows: Revs. G. J. Gongaware, W. H. Fehr, E. A. Trabert, J. M. Guss, C. P. Wiles, J. B. Markward; Messrs. Thomas H. Hamilton, W. N. McNair, Esq., W. Warren Wattles, Charles Fite, J. H. Krummell, A. W. Smith, C. W. Fuhr, George Dietz, and James Frank.

Cleveland.

—A new Sunday School has been opened by the General Synod Board of Home Missions, in the Glenville district, of this city Several substantial Lutheran families reside in this locality, and have become, or will become, associated.

Miscellaneous.

—An All-India Lutheran Conference is being arranged for. It will be held in Guntur, in January, 1908. Its object is to bring together for consultation and mutual help, representatives of all the Lutheran Church workers in India. The missionaries in the different fields are looking forward to this conference with hopes of much practical benefit to the work.

—The daily papers of Galt, Ont., Canada, report a visit to that city from Rev. M. J. Bieber in the interests of our Church. He remained ten hours and found seventy-four people who are ready to become members of a new Lutheran Church, which it is proposed to establish in June.

—There have been reported nearly 8,000 Easter accessions in the churches of the General Synod throughout the United States. Very many others, doubtless, were not reported.

—The Lutheran Orphans' Home of Vasa, Minn, received recently a very high compliment from the probation officer of the St. Paul Juvenile Court, who, upon his return from a trip to that institution with two boys, said to the judge: "That is the finest institution of the kind I ever saw. I hope the State Board of Control will inspect it and arrange that we can commit children right from our court to that excellent institution."

—The First Church, Springfield, Ohio, Rev. C. E. Gardner, pastor, held a meeting April 7, to consider the payment of the church debt. Within a few minutes after the subscription list was opened there was subscribed $4,500, more than enough to meet the debt.

—The people of Lindsborg, Kan, have hon-

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ored the memory of Dr. Carl A. Swenson, founder and late president of Bethany College, by the erection of a life-size statue of Carrara marble. The statue was unveiled April 21, in the presence of about 3,000 people.

—Carthage College, Ill., is beginning a vigorous canvass to secure $100,000 by June 1, 1908, in order to receive an equal amount promised by Mr. and Mrs. Henry Denhart, of Washington, Ill. As a pledge of his sincerity and interest in the college, Mr. Denhart agreed to pay 5 per cent. interest on the principal sum, or $5,000 annually, during the five years through which his offer was to remain open. The proposed new Carnegie Science Hall, which is to cost $20,000, is solely conditioned on the raising of this new endowment. When Mr. Denhart's offer shall have been met, this new building will be presented to the college without further expense or conditions. The friends of Carthage College on her territory have already taken steps toward raising their share of this fund.

—Dr. James A. B. Scherer, chairman of the ways and means committee in charge of the semi-centennial endowment at Newberry College, announces that the committee feels greatly encouraged by the fact that the $50,000 required by the terms of Dr D M. Pearson's proposition has already been so nearly secured that they have decided to prosecute a vigorous canvass to carry the new endowment to a larger figure than that embraced in the original plan. The committee has substantial grounds for the relief that it may reach a total of $100,000 at no far distant day.

—According to the plans and specifications adopted by the Board of Luther College, Decorah, Ia., the dormitory to be erected will cost $45,000, not including the heating and lighting plants. The subscription for the same amounts to $35,000, of which about $15,000 are already paid into the treasury of the synod.

—Mrs. Steensland, the widow of Conrad Steensland, who died recently, has bequeathed $2,200 to fifteen different charitable objects.

—Rev. Dr. Chas. A. Albert, editor of the Lutheran Publication Society; Rev. Dr. M. Rhodes, member of the International Lesson Committee, and Rev. James A. B. Scherer, president of Newberry College, are among the Lutherans who attended the International Sunday School convention in Rome, in April.

—The conference of the World's Student Christian Federation occurred in Tokyo, April 3 to 7, and attracted attention, not only of progressive people throughout the Empire, but of some of the leading statesmen of the country. Marquis Ito cabled his greetings from Korea, and contributed 10,000 yen toward the expenses. Count Okuma and Viscount Hayashi, the Minister of Foreign Affairs, each gave a garden party in honor of the conference. The comments of the leading papers were favorable and hopeful of beneficent results. A Buddhist convention, in session at the same time in Tokyo, sent a message of goodwill, and greetings were extended by a deputation of Shinto priests representing that order, also in convention at the time. During the conference a series of public meetings for students was thronged by not less than 10,000 Japanese, Chinese, and other students. Dr. Karl Fries, of Stockholm, Sweden, the presiding officer of the conference, is a Lutheran. The General Committee of the Federation is composed of twenty-two men, of whom, it is said, more are Lutherans than of any other one body of Christians.

The Pastor's Problem

TO maintain young people's interest in the church, and train them into active supporters and workers is one of the most difficult of the Pastor's problems. : : : To help solve it is the end and aim of the Luther League. : : : For twenty years a group of thoughtful men—ministers and laymen—have been making a special study of it, and the Luther League represents the results of their study and experience. : : A new Handbook, containing information and suggestions the best thought of the most experienced workers—will be sent for ten cents in stamps to pay postage and cost of printing. Address

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Montreal.

—The Church of the Redeemer, Rev. Charles G. Beck, pastor, included among its eighty-five accessions, the Norwegian Royal Vice-Consul, Mr. Arvid Jacobsen, and his wife. With a total present membership of 235 this young congregation, planted in the strong French Catholic city of Montreal, is a striking evidence of the possibilities of Lutheran mission work.

(*Continued on page 32.*)

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District.

—The Young Ladies' Lutheran Alliance, of St. John's Church, Dr. Young, pastor, celebrated its fifteenth anniversary on Sunday, April 28, with a religious service held in the church. On Monday evening a social was held to which all former members were invited. The society is in a flourishing condition, holds meetings once a week, and has a membershp of over a hundred.

—At the annual meeting of the Luther League of St. James' Church, Dr. Remensnyder, pastor, the following officers were elected: President, I. Searles Runyon; vice president, Edwin Henes, Jr.; recording secretary, Miss Alva Fleischer; corresponding secretary, George

Briner, 105 East Ninety-sixth street; treasurer, Miss Mabel Remensnyder. Fourteen new members were received at this meeting. The treasurer reported a balance of about $45 and all obligations met. A committee was appointed to revise the constitution, and the model published by the Luther League of America will probably be used.

Brooklyn District.

—The Brooklyn District Luther League held an enthusiastic convention in St. Stephen's Church, Flatbush, on Tuesday evening, May 7. The addresses were delivered by the Rev. C. B. Schuchard on "What We Receive from the Church," and the Rev. W. H. Feldmann on "What We Should Render to the Church."

—On Sunday evening, May 12, the Luther League of the Church of the Messiah, Brooklyn, Rev. S. G. Trexler, pastor, celebrated its seventh anniversary. The pastor delivered a sermon on "What the Church does for the young people, and what the young people should do for the Church." The sermon was a great inspiration, especially to the Leaguers. There was special vocal and instrumental music, adding to the attractions of the service.

On the evening of May 9 this League held its annual business meeting, electing the following officers: President, Mr. Robert Huck; vice-president, Mr. Walter Immen; secretary, Miss Etta Davis; financial secretary, Miss Sophie Hurst; treasurer, Miss Jennie Finley. On May 22 an entertainment was given, netting over $125, which was turned over to the building fund of the church. The League has a membership of about forty-five active workers, and much good work for the church has been done in the seven years of its life.

Rhinebeck District.

—The thirtieth convention of the Rhinebeck District Luther League was held May 7, at Christ Church, Viewmonte, Rev. W. E. Traver, pastor. President John M. Shook, of Hudson, presided. The morning session was opened with devotional services, conducted by Rev. F. Brezinski, of Ellenville. The pastor extended greetings and Mrs. Jacob Clough, of Athens, responded. The report of the corresponding secretary, Mrs. A. R. Pardee, showed thirteen societies in the League, with 616 members, and five Junior societies with 131 members. In his report the president mentioned the increase in Junior societies, noted the growing loyalty of young people to their Church, and advocated plans for the cultivation of closer fraternal relations among the Leagues of the District.

At the afternoon session the devotional service was conducted by Rev. Walter Frederick. A paper on "The Junior League's Opportunity and How to Meet It," was presented by Mr. W. H. Rector, of Binghamton, followed by discussion. An address on "Training of a Leaguer for Practical Work" was delivered by Rev. P. W. Koller, of Hudson. The article of the constitution regarding dues was amended to make the rate for Senior societies $2 a year, and for Junior societies $1 a year. The question box was conducted by Mr. James M. Reynolds, president of the State League. The following officers were re-elected: President, John M. Shook, Hudson; first vice-president, Frank Fingar, Manorton; second vice president, Floyd Moore, Viewmonte; recording secretary, L. H. Kleeber, Saugerties; corresponding secretary, Mrs. A. R. Pardee, Rondout; treasurer, Wm. H. Van Hoesen, Athens.

The following persons were elected delegates to the State convention to meet at Syracuse, October 29, 30 and 31: Rev. W. E. Traver, Viewmonte; John M. Shook, Hudson; Miss Ora E. Cudney, Hudson; Rev. W. L. Heuser, Athens; Miss Nettie Measter, Kingston. Alternates, Rev. Walter Frederick, Woodstock; Miss Carrie Kleeber, Saugerties; Miss G. C. J. Traver, Viewmonte; A. Coons, Manorton, and Rev. Charles S. Rahn, Poughkeepsie.

In the evening the vesper service was conducted by Pastor Traver. The speaker was Rev. W. E. Pierce, of Chatham, on the subject, "Soul Winning the Supreme Duty of the Leaguer." The speaker said the religious worker must be impressed with the importance of his work and with his responsibility for his brother's welfare, and must be well versed in Scripture and in other respects well prepared for his work. The Viewmonte League entertained the delegates at meals during the day. Much interest was shown in the convention and a great deal of practical help was gathered from it by the delegates.

Albany and Susquehanna District.

—The Luther League of the Lutheran Church at Rensselaer, Rev. Ira M. Derrick, pastor, presented the church with two 10-inch brass vases for the altar.

Syracuse District.

—The Syracuse District League recently held its regular meeting at Zion's Church, the Rev. H. G. Dattan, D.D., pastor. This was the first meeting of the District League at this church since its Young People's Societies became affiliated with the District League, and it was a

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very large and enthusiastic meeting. After the business session the delegates and friends were entertained by the Young People's Society and the Junior League. Music was rendered and refreshments were served.

The District League urges all Leaguers to attend these meetings regularly so their respective delegates to the District League may be able to report what is being done and has been done in regard to the coming State convention. The next District League meeting will be held at St. Peter's Church. Rev. Richard Schmidt, pastor, on July 18, 1907.

—The attendance record was broken at the last meeting of the Young People's Society of St. Paul's Church, and it showed that its members are taking a greater interest in its work. There were also nine new names added to the roll call, showing the effective work of the membership committee.

NEW JERSEY

—The Luther League of Holy Trinity Church, Elizabeth, the Rev. Fred'k C. Krapf, pastor, presented to the congregation a set of green altar hangings for the Epiphany and Trinity seasons. The League also held public meetings in the interest of Muhlenberg College, on Wednesday, June 5.

—The Young People's Union of the German Lutheran Church, Elizabeth, Rev. C. G. Fischer, pastor, observed its fifteenth anniversary on Sunday evening, May 19. Addresses were delivered in German and English, respectively, by the Rev. E. Hindeldey, of Rahway, N. J., and the Rev. Wm. Siebert, of Newark.

The Young Men's Society, of the same congregation, observed its anniversary in a churchly manner on the morning of the previous Sunday.

PENNSYLVANIA

Philadelphia District.

—The Philadelphia District Luther League held its regular spring convention on Tuesday evening, May 28, in the Church of the Atonement, Rev. W. L. Stough, pastor. The subject for discussion, "The Confirmants—Our Duty to Them," was presented by Rev. Foster U. Gift, of Philadelphia, who clearly defined the

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duty of Luther Leaguers to the newly confirmed. The executive committee reported the probability of an "outing" for the District League to be held on July 13, at Ormiston, Fairmount Park, Philadelphia. Nearly all of the twenty-eight local Leagues in connection with the District were represented at this spring meeting.

On the 2d of May the District League gave a reception to all Lutheran Young People's Societies of Philadelphia, in the parish house of the Church of the Holy Communion. The program consisted of good music and short, stirring addresses. The latter were delivered by Rev. T. W. Kretschman, Ph.D.; Rev. E. H. Delk, D.D., and William C. Stoever, Esq. After the addresses a social hour was spent. The reception was an innovation on the part of the District League and was considered a success in every way.

Pittsburgh District.

—The thirtieth convention of the Pittsburgh District Luther League was held in St. John's Church, New Castle, May 14. An enthusiastic delegation of about 150 from Pittsburgh, Allegheny and vicinity went on a special car in the morning and returned the same evening. St. John's Church was beautifully decorated with League colors and the delegates received a warm welcome and hospitable entertainment. The morning session was devoted to Junior work. This District League has the largest Junior membership in the country. Miss Anna Landis, the enthusiastic and successful Junior worker, was present and read a paper on "Junior Work." One of the brightest features of the convention was the large number of Juniors present. In the afternoon Miss Landis and Miss Weiskotten addressed the Juniors.

The afternoon and evening sessions were most profitable. Miss Effie Lininger, of Pittsburgh, presented an admirable paper on "What I Would Do if I Were a Minister in and for the League"; and the Rev. W. Ira Guss, of Duquesne, spoke on the topic, "What I Would Do if I Were a Layman." The Rev. John Legunn, a missionary among the Jews in Pittsburgh, spoke of his work, and the League resolved to give assistance to him. An interesting feature of the afternoon was a question box—"Our League Troubles; How Can You Help Us?" conducted by the Rev. Earnest Anton Trabert, of Pittsburgh. About thirty perplexing questions were discussed. In the evening, the Rev. F. A. Bowers, of Rochester, Pa., in a graphic manner illustrated "Junior Mission Work." The League was also fortunate in securing the presence of Miss Emilie L. Weiskotten, of Rajahmundry, India, who told of the character of the work in that mission field. The convention was one of the most profitable ever held by this active District League. The arrangements for entertainment made by St. John's League were complete. The next meeting will be held in Christ's Church, Pittsburgh.

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Somerset District.

—The fifteenth annual convention of the Somerset County District Luther League will be held in Zion Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, July 17 and 18. The convention theme is "Work." The speakers for the two evening sessions are Revs. A. J. Rudisill, of Berlin; E. B. Burgess, of Connellsville, and W. N. McNair, Esq., of Pittsburgh, president of the Pennsylvania State League. The executive committee, Rev. C. H. Day, chairman, has prepared a fine program. There are many enthusiastic Leaguers in this District. A grand convention is anticipated.

Upper Lehigh Valley District.

—The twenty sixth semi-annual convention of the District Luther League of the Upper Lehigh Valley will be held in St. John's Church, St. John's, Luzerne County, Pa., Rev. C. F. Kuder, pastor, Wednesday and Thursday, June 5 and 6, 1907. W. D. Kellar, vice-president; Grace A. Lauer, secretary.

MINNESOTA.

—The Luther League of Minnesota will hold its next annual convention in Salem Church,

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Minneapolis, Rev. G. H. Trabert, D.D., pastor, in October (date to be definitely decided later). The Executive Committee will announce the definite date shortly. It is hoped that all Leagues in Minnesota will make early preparations to be represented at this convention.

OHIO.

Zanesville District.

—The Luther League of St. John's Church, Stovertown, re-elected the following officers: President, W. H. Bishop; vice-president, R. B. Swingle; secretary, Miss Lillie Showers; corresponding secretary, Miss Ollie Baughman; organist, Miss Ada Weaver; assistant organist, Miss Lolo Gibson; treasurer, Mrs. Dora Bishop. The interest manifested in League work by the young people of this church has been encouraging.

This League holds regular meetings. The method for preparation is to have the Christian Culture Committee select topic and Scripture readers and members to prepare papers on the topic, and to read what is published in The Review, and other selections on the subject. The writer suggests that other Leagues report their methods and results for mutual help.

Springfield District.

—The Springfield District Luther League held the spring rally in the Fourth Church, Rev. A. H. Smith, pastor, Friday evening, April 29. There was a good attendance, much better than usual. Two good addresses were given, one by Rev. W. L. Guard, of Urbana, on "Do We Need the Luther League?" and the other by Hon. John L. Zimmerman, on "Lutherans in Ohio." Good music was rendered by the Fourth Church choir and by Miss Alice Gerhardt, of the Fifth Church, who sang a solo. William Gotwald, the president, presided.

ILLINOIS

Chicago District.

—At the annual convention of the Luther League of Chicago, held on January 21, the constitution was amended as follows:

"The Luther League of Chicago shall be divided into three sub-districts, known as the North, South and West Side Districts. Each sub-district shall be under the supervision of a vice president. The sub-districts shall hold semi-annual rallies, in the months of May and November."

The South Side rally was held at St. John's Church, Rev. Thor Sigmond, pastor, on Tuesday evening, May 21. Mr. C. C. Eisemann, vice president of the South District, presided. The addresses were: "Spiritual Life of the Luther Leaguer," by Mr. C. A. Naumann; "The Luther League of Chicago, and Its Work," by Mr. Alex. Nelson, president, and "Individual Responsibility of the Luther Leaguer," by Rev. Carl Christenson. The addresses proved very interesting. After the service, St. John's League extended an invitation to spend a social hour in the Sunday-school room.

Although the Luther League of Chicago numbers thirty-two societies speaking five different languages, at the first of the year, only two societies on the South Side were affiliated with the organization. Since that time two more societies have become members, and this rally is the first successful rally held on the South Side since the convention of the Luther League of Illinois in 1903. The work has begun and is growing rapidly.

St. John's League, Rev. Thor Sigmond, pastor, is the oldest League on the South Side. Although it has had very hard struggling, it still works on, with the hope of becoming one of the larger Leagues. The officers are; President, Mr. Robert Dankwardt; secretary, Miss Gertrude Rusch; treasurer, Miss Gertrude Lux.

INDIANA.

—The Luther League of Holy Trinity Church, South Bend, Rev. C. A. Dening, pastor, is making plans to take a census of this city to find out how many Lutherans reside here. The League has purchased a new communion set, which will be presented to the congregation some time this month. At a recent business meeting it was resolved to have a large Luther League rally in July at one of the nearby parks, at which time addresses will be made and a chorus will sing. Other Leagues in the vicinity will be asked to co-operate.

VIRGINIA

—The Luther League of the First Church, Richmond, will run a moonlight excursion to Dutch Gap, on Tuesday, June 25.

GEORGIA.

—At the Lutheran Church, in Rincon, the young people and their pastor, Rev. Y. Von A. Riser, organized a Luther League, October 28, 1906, and elected the following officers: B. E. Gnann, president; L. B. Ackerman, vice president; Mrs. Y. Riser, secretary; B. F. Helmly, treasurer. During this term a good roll was obtained and a firm foundation was laid.

On the third Sunday in January, 1907, this term expired, and L. B. Ackerman was elected president; A. D. Gnann, vice president; Mrs. Riser, secretary; R. L. Gnann, treasurer.

Thus far this society has been a wonderful success, for even at this early age many outside young people have joined the society and some have united with the Church.

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Our Churches and Institutions

(*Continued from page 26.*)

Miscellaneous.

—The General Synod of the Lutheran Church in the United States was in session at Sunbury, Pa., from May 22 to May 30, holding its business and principal evening sessions in Zion's Church, Rev. J. H. Weber, D.D., pastor. Rev. S. W. Owen, D.D., of Hagerstown, Md., was elected president.

The affairs of the Church were presented in the reports of the boards which represent its active agencies. Some significant features are reported here. The Board of Foreign Missions stated that during the biennium 6,986 persons were received into the Church in India by baptism, and a total of 8,948 were admitted by the various methods. There are 6,927 inquirers under instruction. The total membership and inquirers under the care of the mission is almost 43,000.

The Home Mission Board reported thirty-six new missions added within the biennium, and that twenty-seven missions had become self-supporting. A resolution was adopted authorizing the Board "to extend its administration in the planting and supporting of Lutheran mission churches in countries of the American Continent outside of the United States."

In the field of education progress has been made at all points. Large gifts for equipment and endowment of institutions, increase of student rolls, and a general strengthening of the educational facilities of the Church were reported. The Board of Education was authorized to assist the proposed new theological seminary on the Pacific Coast. Gifts of $13,000 to this institution were reported.

A discussion on the Sunday-school literature question disclosed remarkable unanimity of opinion as to the danger of certain critical and questioning literature that has been published for the use of Sunday-school teachers and scholars.

A movement was started among the laymen and received the hearty support of the pastors, looking to the improvement of the finances of the Church. Reports of all the boards showed deficits in the amounts apportioned to Synods for beneficence. It is proposed to inaugurate a campaign to bring the contributions up to the standard set. A committee for the purpose was appointed.

The next meeting of the General Synod will be held in Richmond, Ind.

—The Lutheran Summer Assembly is to be held at Irving College, Mechanicsburg, Pa., August 7 to 18. The location is an ideal one—in the heart of the beautiful Cumberland Valley. The Assembly offers a delightful outing for our Lutheran people. It combines both recreation and profit. It is hoped to make this a permanent institution, and to this end the co-operation of all Lutherans is invited.

A rich and varied program has been prepared, which will compare favorably with those offered by similar institutions.

Dr. Campbell has kindly placed at the disposal of the Assembly Irving College, with all its facilities. The selection of so desirable a place for the inauguration of this movement is fortunate. To make the Assembly an assured success nothing further is needed but the hearty patronage of our Lutheran people.

The rates are unusually moderate—from $1 to $1.75 per day. There will be no registration fee or charge for the privileges of the Assembly. With but two exceptions, there will be no charge for admission to any of the lectures or addresses. The entire cost will be for room and board.

The morning hours will be given to lectures, addresses and Bible study; the afternoons being left open for recreation. The evening lectures will be of a popular character, and will be both entertaining and instructive.

Among the large Lutheran population in Pennsylvania and adjoining States, it is confidently hoped that many will avail themselves of the privileges of the Assembly. It appeals especially to the laity and the youth of the Church. It is not a gathering of pastors and professors only; the aim is to gather our Lutheran people, lay as well as clerical, in delightful fellowship and study, for a period of ten days. The Assembly promises to be a success in every particular, and no doubt all will be amply repaid for attendance. Persons desiring to attend should engage rooms at once. Apply to Mr. Chester Buck, P. O. Box 119, Harrisburg, Pa.

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The Junior League's Standing

BY I. SEARLES RUNYON.

THERE is a wide difference of opinion among Luther League workers on the question of the standing of the Junior Luther League, on its relation to the Luther League (Senior) and to the Church. Some careful thinkers and earnest workers hold, very positively, the opinion that the Junior League should be entirely independent of the Luther League (Senior), and subordinate to, or an auxiliary of, the Church only. Other people are just as firmly convinced that the Junior League should be under the supervision of the Senior.

That there are good arguments in favor of the plan to put the Junior Society directly under the supervision and control of the Church itself, no one can deny. And all that can be said in favor of this plan had very full and fair consideration before decisive action was taken on the question. And yet the action was not in harmony with this plan. In the model constitution for Junior Leagues, which was approved by the Canton Convention, and is published in the last edition of the "Handbook," in Article IV the Junior is specifically designated as an "auxiliary" of the Luther League, and in Article V provision is made for the supervision of the Junior by the Luther League (Senior).

The idea of this plan is to provide for the very young people of the Church a society which they can manage (under proper supervision) to meet their particular needs, but from which they can be *graduated* to the full-grown society when they are ready for membership in it. If this plan of supervision and graduation were not adopted there would be great likelihood of the Junior retaining its members year after year and growing, finally into a rival of the League, on equal footing in the Church with it. Then there would be need, after a year or two, for a second Junior, and in time a succession of Juniors, while the original League dwindles and dies. What a waste of energy on organization machinery would thus be involved.

Such a result would not come about in every case, of course, but there would have to be *work* to avoid it, and sometimes it would prevail in the face of effort to prevent it.

The economical, the logical, the reasonable way is to have a comprehensive plan for the Luther League, a plan that includes practically all the work the young people are to do in the Church, and apportion the work among committees, and, if necessary, auxiliary societies. One corps of officers, one series of committees, one organization—really one machine—working as one body with only one head, is infinitely more economical and more serviceable than two or more separate machines, with their independent heads and bodies, working at cross purposes.

And is the Church yielding her right to supervise? By no means. She can the more easily and effectively supervise; she holds one organization responsible for all this class of work just as she holds the Sunday-school organization, and not the separate classes or teachers responsible for that branch of her work. The "organization" idea is in danger of running to seed these days. There in need for the check, or the Church may have so many organizations to "supervise" that she will have time and energy for nothing else. Much machinery requires much time to oil bearings. Multiplying organizations may cause conflict and generate friction.

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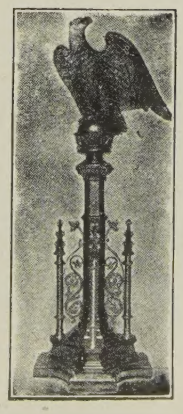

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The Junior Leagues June

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There is great importance in sowing seed and seed of the best kinds. That is why we believe in Junior Leagues and in Lutheran Junior Leagues.

—❦—

There is great importance in the renewal of the Church by the education and training of the young, in the habits of Christian life.

—❦—

Let us keep our youth from drifting into other associations by giving them the BEST possible at home.

—❦—

It is an orderly thing to arrange the Juniors in a separate organization. In this way the younger element can work together and the meeting will be adapted to the comprehension of the boys and girls.

—❦—

The work of the Junior League, like that of the Sunday-school, is intended to encourage and increase the influences of the Christian home.

—❦—

If the older workers give way in time, the congregations where the Juniors have been cared for will be able to replace them with younger members well fitted to keep on in the good work of the Lord.

—❦—

He is a wise pastor who fosters and sustains the Juniors as well as the Seniors of the League.

—❦—

How easily the young memorize! Here is the opportunity of the Junior League to impart of the Commandments, Scripture, Creed, canticles, hymns, catechism, etc.

—❦—

The mission of the Junior League will be discovered, after many years, in the refined and developed loveliness of character of the godly men and women of the future.

—❦—

In the spirit of anticipation we salute in advance the Junior Leaguers of today who will be the pastors, active laymen, deaconesses and auxiliaries of our women's missionary and congregational societies. With prayerful spirit and outstretched widespread hands we would say, God bless you all!

—❦—

The Junior League stands for pure taste in literature, the habit of steady devotion to duty, and the development of true pure faith in the soul.

—❦—

Are you at present interested in bringing some one into the Church or the League?

—❦—

Much depends in League work upon the *spirit;* the willingness with which the efforts are made.

—❦—

What loyalty the children of the Lutheran Church should gratefully show to her!

—❦—

We are happy to know that through the co-operation of many dear fellow workers scattered over the great field, the new booklet of *Junior Topics* will soon be ready. The committee appointed at the last national meeting at Canton have been diligently assembling the contributions of all those who have aided. These will be issued as soon as all are brought together in the form of twenty-six lessons: sufficient for one-half year. They will range over the fields of doctrine, morals, history, biography and practical daily life. They will be very simple and easily followed. Each will be supplied with a golden text, a Bible-reading, queries, and points for after-talks.

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